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## The Next Great Turning

A GROWING AWARENESS OF OUR INTERCONNECTIONS COULD REVOLUTIONIZE OUR CULTURE

by Robert Gilman

*The following article is from the Winter, 1993, issue of IN CONTEXT: A QUARTERLY OF HUMANE SUSTAINABLE CULTURE. Subscriptions \$24/year; single issues \$6; PO Box 11470, Bainbridge Island, WA 98110. It is reprinted with permission from the author.*

Interconnectedness is an idea whose time is coming. Like sustainability, the momentum of history is gathering around it.

What do I mean by interconnectedness, and why is it important? We're using the term to refer to the various ways each of us is part of an ongoing exchange of material and information with the world around us. It means recognizing that we—like all of Earth's life—depend on the same atmosphere and the same water; that we—like all of the physical universe—are inescapably linked at a quantum mechanical level; and even that we are more closely linked mentally than we usually acknowledge.

If we are interconnected in these ways, then our full self extends beyond the boundaries of our skin. In a culture based on a deep understanding of such interconnectedness, individuals would be as loath to hurt their neighbor, or the ecosystem, as we are now loath to stub our toe. Behaviors and institutions for the common good that now are

maintained through the dubious means of moral persuasion, guilt and force would become self-evident and natural. It is just the sort of thing that this suffering planet needs its humans to wake up to.

Philosophically, interconnectedness stands in opposition to separateness—the idea that we are each isolated, sovereign, and self-contained. Since most of the distinctive institutions of western civilization—materialistic science, market economics, our legal system, the Bill of Rights—are based on the assumption that the world is composed of discrete units, the idea of interconnectedness rattles the foundations of our whole society.

It is not surprising, then, that our society has generally denied or ignored evidence for interconnectedness. Nevertheless, that evidence has been growing in many disciplines throughout the 20th century. Moreover, while a world view based on separateness may have served us well in the past, it is flunking the test of this crucial period at the turn of the millennium. Increasingly, many are finding that an interconnected world view has more to offer.

If this momentum keeps building, our society will face a major challenge in coming to grips with this new world view. What shall we do if the "great

truth" of separateness fails us? Do we simply abandon it, or do we look for a larger truth that can encompass the remaining value of separateness while transcending its limitations?

An example of a moving to a larger truth while retaining useful elements of the old can be found in the transition, in the beginning of the 20th century, from Newtonian physics to quantum and relativistic physics. Although it became clear that Newtonian physics does not provide an accurate view of reality, its tools continue to function as a useful approximation for many activities, such as building bridges.

This transition also provides an especially helpful metaphor in the way it changed our idea about "particle" and "wave." In Newtonian physics, particles—like billiard balls—were seen as hard, individual objects, specific to a particular space and time. On the other hand waves—such as ocean waves or sound waves—were spread through space and time, blending and interpenetrating with each other. The two, particles and waves, were seen as completely different concepts.

This common-sense notion got turned on its head by quantum physics, which developed to account for the behavior of atoms and light. What was found then—and has since been confirmed by almost a century's worth of experimentation—is that the basic building blocks of the physical world (such as atoms, electrons, protons, light) behave in some situations like waves and in other situations like particles. The inescapable result is that in some mysterious way, they are both.

Might we humans also, in some mysterious way, have both particle-like individuality and a wave-like shared interconnectedness? Western cultures have emphasized the particle-like side; other cultures have emphasized the wave-like side. The appropriate synthesis may encompass both.

To explore this synthesis, those of us from the West first need to stretch our ability to understand our more wave-like, interconnected qualities. The goal in doing so is not to swing the pendulum; rather it is to broaden our understanding to a broader, more encompassing, and hopefully more mature level of self knowledge.

How interconnected are we? I'd like to briefly review a few of the more philosophically significant ways that, according to the best scientific evidence available, we are interconnected both at a physical level and at the level of consciousness.

As a former astrophysicist, I begin with the big picture. One of the most remarkable things astronomers have found as they have looked ever farther out in space (and thus also further back in time) is that the laws of physics that apply here on earth also apply, as far as we can tell, everywhere else we have looked. There is no "diversity of physics" across the universe in the way that there is a diversity of human cultures around the world.

In the micro-world of quantum physics, the most dramatic demonstration of interconnectedness is described by Bell's theorem. In 1964, John Bell showed that quantum theory predicted that any two particles that originated from a single source (such as two electrons born out of an energetic collision), would later behave as if they maintained some kind of ongoing nonlocal connection. This connection can be revealed by measuring some property of each particle, such as the spin of each electron. It is instantaneous and unaffected by time or distance. According to Bell, these measurements should be more highly correlated than if the two particles were truly separate. Many experiments have now confirmed Bell's prediction.

The implications of this are profound, since all matter comes from essentially a single source—the Big Bang. Thus Bell's theorem implies, at a quantum level, that the physical world is an inseparable whole. The old Newtonian idea that the world is made up of separate objects that occasionally collide, but otherwise lead independent existence, turns out to be only a convenient approximation, applicable in only some situations.

The physical interconnectedness I've just been describing has two characteristics: it's based on widely accepted science and it doesn't touch our core sense of individuality. When we look at interconnectedness at the level of consciousness, both these characteristics change.

For many decades parapsychologists have studied the various ways that one person's mind might

influence another person's mind, or influence physical objects or events, without the aid of normal communications. Most of these studies have concluded that there is some form of interconnection, but because of the profound philosophical and social implications of this result, the overall scientific community has resisted accepting the conclusions of these studies.

In response, the parapsychologists have kept refining their experiments and accumulating evidence that is harder and harder to refute. My own sense is that if this were any other topic, the available scientific evidence would have settled the question by now.

What is that evidence? One standard experimental setup involves placing two people, a "sender" and a "receiver," in two separate rooms, where each room is shielded for sound, light, and electromagnetic radiation. Once placed in these rooms, the sender then focuses his or her attention on a randomly selected item, and the receiver responds. The experiments are designed to measure and test the accuracy of these responses, looking to see if they could be explained purely by chance.

A good example is reported by Honorton et al. in the June 1990 issue of the *Journal of Parapsychology*. In their experiment, the sender views a randomly selected picture (either moving or still), and the receiver then chooses, among four pictures (the one viewed by the sender plus three randomly selected decoys), the one that most closely matches what the receiver sensed.

This experiment incorporates an important procedure. The receiver is put into a state of mild sensory deprivation, called *ganzfeld*, through reclining comfortably, listening to white noise, and viewing, through translucent eye covers, a uniform red light. This procedure generally induces drowsiness, vivid imagery and a sense of disconnection from the immediate sensory environment. These characteristics have been found to improve the sensitivity of the receiver.

The full experimental series involved 241 participants in 355 sessions. The overall success rate was 34 percent, significantly better than the 25 percent that would result by chance. The success

rate for moving images alone was even higher, at 40 percent. These results are typical of well-done experiments of this type in that they show 1) a statistically significant positive result (suggesting there is a real phenomenon), and 2) a success rate that is far from 100 percent (suggesting the receiver is influenced by more than the sender).

Another similar series of experiments has tested the ability of the sender to affect the physiological activity of the receiver—biofeedback at a distance—thus bypassing the need for reportage of interpretation by the receiver. For example, the receiver's blood pressure is automatically recorded during a 20-minute session. At randomly selected times during that period, the sender attempts to raise (or lower) the receiver's blood pressure, while at other times avoiding any such attempt. The results are positive and statistically significant at a level similar to those for the imagery experiment described above....

Are these results genuine? The best that one can say about any set of experiments is that they are well-designed by current standards and that others have replicated their results. Taken together with many other well-done experiments, all these results strongly suggest that as humans: we can mentally influence—and are influenced by—the thoughts of others; and we can mentally influence biological processes in bodies other than our own.

How do we do it? There are dozens of rival explanations, some modern and some thousands of years old, but as yet there is no generally established theory, even among parapsychologists.

One thing is getting clearer, however. Certain psychological conditions are more conducive than others to gaining access to this kind of interconnection, as the use of the *ganzfeld* procedure suggests. William Braud, the parapsychologist who did the blood-pressure experiment, describes the five simple, yet powerful, mental techniques that he has found to be most effective as follows: relaxation and quietude; focused attention; imagery and visualization; confident yet effortless intentionality; and self-evoked positive emotions.

Why do we deny our interconnectedness? The suggestion that we are mentally interconnected in

these ways raises passionate objections from many in the sciences, and from others as well. If the experimental results are accurate, these objections will eventually need to be addressed. Even if the results are not accurate, the passion of the objections provides an interesting window on our culture's attachment to individualism and separateness. In either case, we have a lot to learn from exploring the roots of these objections.

To understand these roots, I find it helpful to go back to the cultural context surrounding the birth of western natural science in the 17th century. In the previous centuries, the simple world of the Middle Ages was progressively being replaced by a more diverse and contentious world. The Crusades (11th to 14th centuries) and the Age of Exploration (15th and 16th centuries) had opened Europe to a larger world and brought it into violent conflict with other religions. The Black Death (14th century), in which perhaps as much as half of the population of Europe died, had shaken popular faith and traumatized the society. The Roman Catholic Church's Inquisition, started in the 13th century and still in full swing during the 17th century, was responsible for the death of millions accused of heresy and witchcraft. The Renaissance (14th to 16th centuries) had raised the level of education, reintroduced Greek and Roman literature to Europe, and encouraged individual expression and achievement—further threatening the status quo. The Reformation (16 century) broke the monopoly of the Roman Catholic Church and increased concerns about heresy.

In this context, there were those who wanted to develop science out of the more holistic and organic worldview of the earlier Middle Ages, but they lost out to those like Francis Bacon (who lived from 1561 to 1626) and Rene Descartes (1596 to 1650) who argued for a mechanistic and atomized approach. The mechanistic approach had two significant advantages.

It simplified the development of practical results. More than anyone could have initially imagined, there were a vast number of practical problems that could be addressed with this strategy. Newton's (1643 to 1727) formulation of general laws of motion and gravitation within this mechanistic framework cemented its success.

It minimized, as much as possible, any spiritual implications and was thus best able to avoid persecution for heresy. Not that these early scientists avoided persecution entirely, but they survived much better than their competitors with a more mystical bent.

The dangerous and often bitter struggle of these early scientists with the Church and with other philosophic schools left a profound impact on their successors. To this day, even though the historical justifications are long gone, those who enter the subculture of science soon learn that nothing is so damaging to one's credibility as the accusation that one is interpreting phenomena in anything other than mechanistic terms, especially in any way that might be construed as giving consciousness a significant role in the dynamics of the natural world. Quantum physics has forced some physicists to break with this taboo, but most of those in the biological, psychological, and social sciences still keep the faith.

There are a number of additional reasons why many people—not only those from the sciences—resist the idea that our minds might have the capabilities described above. There is a long and well-publicized history of people using the claim of these capabilities in manipulative and fraudulent ways (mind readers, channelers, supposed spiritual teachers). This guilt by association produces understandable reluctance to be taken in. The irony is that discouraging legitimate research and development of these capabilities makes these phenomena more easily subject to abuse.

Accepting these capabilities would entail accepting such things as imagery and intuition as valid channels for information about the larger world. In effect, we would be adding the mind as legitimate sense alongside vision, hearing, etc. Since knowledge is power, and since people vary considerably in their current facility for using the mind in this way, such an acceptance would significantly rearrange the power relationship throughout society.

The personality skills that are helpful in developing these capabilities (quietude, visualization, confident yet effortless intentionality, etc.) run counter to the skills (striving, verbal and analytic thinking, etc.) that our society encourages as the route to

success. Those who have invested heavily in the traditional route, and perhaps along the way learned to suppress the other skills, are understandably loath to see the primacy of their strengths challenged.

Wrapped up in all this are issues of gender relations. Regardless of how accurate the associations may be, our culture has for centuries described the more effortful, analytic, and mechanical approach as masculine, and the more intuitive, receptive, and organic approach as feminine. Any affirmation of the value of the more "feminine" approach would have reverberations throughout the culture.

These capabilities raise concerns about the loss of privacy and even identity in a world where minds are open to each other. Many feel it is better to keep the social contract that denies this openness—even if it is real—than to face it directly.

Even those who accept these phenomena as real may—in light of what has happened with modern technology—fear that intentional development of these capabilities could lead to more harm than good.

Looking over this list of objections, I'm struck by the way that some of the most powerful resistance to an evenhanded assessment of our interconnectedness has been weakened by ongoing cultural trends. The authority of materialist science has been diminished by such things as the pervasive environmental damage and the threats from toxics and radioactivity that the public associates with this kind of science.

Mental skills like intuition and visualization are increasingly seen as useful and legitimate, even within business settings. Anti-feminine attitudes are now more quickly recognized as such, and the social support for them has been considerably diminished.

The combination of these trends with the steady improvement in the quality and breadth of empirical evidence for interconnectedness leads me to say that the momentum of history is gathering toward a major shift in public and official attitudes towards all the aspects of interconnectedness described above. Of course, history is full of

surprises, and something may happen to change these trends, but if they keep going as they have been for the past few decades, I would expect this shift in attitude to become apparent in this decade, perhaps even in the next few years, just as the shift in attitude towards issues of sustainability has become apparent in the past four years.

Many will simply cheer such a shift. I share some of that sentiment, yet my reaction is more complex, for I share or sympathize with some of the concerns listed above as well. If this shift is to be as graceful and positive as possible, these concerns need to be addressed, and, given the momentum building towards this shift, it is none too soon to start actively addressing them.

Woven through many of these concerns is a sense of conflict between the concepts of interconnectedness and individuality (and especially between the proponents of these two!). Yet in practice they function much more as complements. The particle-wave metaphor can be fruitfully used to emphasize this complementarity.

Underlying many of these concerns is a simple fear of the unknown. We need to familiarize ourselves with the reality of interconnectedness, rather than reacting to its caricatures. Among other things, this means 1) raising our awareness of our physical and biological interconnectedness, learning how cultures that are much more comfortable with interconnectedness have dealt with those things that concern us, learning from those pioneers of interconnectedness within our own culture who have come to a balanced integration of it into their own lives.

There are ways in which concerns about the kind of interconnectedness described here are, in effect, stand-ins for concerns about maintaining our own identity and dignity. Our fears around identity and dignity fuel conflicts between religions, cultures, ethnic groups, and the genders. Easing these conflicts will have the additional benefit of making it easier to deal with interconnectedness in a balanced way.

We need to begin the work of reframing our sense of self so that it can be more inclusive without losing the values of particulate individuality.

# Free Trade, Food Supply, and the Family Farm

by Wendell Berry

*The following article appeared in the May/June 1993 issue of VOICES, the networking journal of Rural Southern Voice For Peace, Burnsville, NC.*

After World War II, the United States and 95 other nations entered into the General Agreement on Tariffs and Trade (GATT) for the purpose of regulating international trade and resolving international trade disputes. The Bush administration introduced proposals, mostly in secret, to make changes in this agreement that would have dire economic and ecological effects upon the member nations and would significantly reduce the freedom of their citizens as well.

The proposals on agriculture were drafted in part by Daniel Amstutz, a senior vice president of Cargill, backed by other large corporations. They aim to eliminate all agriculture price supports and production controls. A group of international scientific bureaucrats in Rome (known as Codex Alimentarius) would establish the health and safety standards required by member nations.

If these proposals are adopted it will mean that every farmer in the member nations will be thrown into competition on the so-called "free market" with every other farmer. And this will be a competition that will not be won by any farmer, but rather by the international agribusiness corporations that are well positioned to profit from the unprotected product and the further cheapened labor of all farmers. American farmers, who must buy their expensive labor-replacing machines, fuel, and chemicals on markets entirely controlled by the suppliers, will be forced to market their products in competition with products of the cheapest hand labor of the poor countries. And the poor countries, seeking to feed their own people, may see the food literally vacuumed off their plates by a lucrative export market.

How these proposals might affect all of the 96 countries involved is probably too complicated a question to be answered even by Mr. Amstutz, but

it is clear that their effect on American farmers and American agriculture will be ruinous. These proposals are part of a long-standing ambition of certain parties in the agribusiness establishment to cheapen food here in order to use it as a weapon abroad. They wish to increase American control of foreign countries by causing them to become dependent on cheap American food. And they wish to use these increased exports of food to balance the American trade deficit.

But, of course, American food can be cheapened only by continuing and worsening the economic and agricultural practices by which we are destroying our farmers, our farm communities and our farm land and by which we are diminishing the quality and healthfulness of our farm products. To increase the volume of our food exports at such a cost, obviously, will sooner or later require a greater volume of food imports—if, in the meantime, such policies will not have ruined the food economies of other nations.

Furthermore, the adoption of these proposals could mean that no member nation, and no local government in any member nation, will be permitted to impose regulations on imports containing pesticides or other toxic substances that are stricter than the regulations set by Codex Alimentarius.

These proposals would deny to the people of 96 nations any choice in the matter of protecting their land, their farmers, their food supply or their health. Those who drafted the proposals, and who would implement them if adopted, are not elected by anybody in any of the 96 countries. The effect of the proposals, in short, would be to centralize control of all prices and standards in the international food economy and to place this control in the hands of the few powerful corporations best able to profit from it. The amended GATT would thus be a license issued to a privileged few for an all-out economic assault on the land and people of the world. We are witnessing here the work of an international capitalism as insidious, ambitious, totalitarian, and destructive as international communism, and as deserving of the same fate.

These proposals offend against democracy and freedom; they offend against any intelligent



concern for bodily or ecological health; they offend against every wish for a substantial food supply. Apart from the corporate ambition to gather the wealth and power of the world into fewer and fewer hands, they make no sense, for they ignore, or reduce to fantasy, every reality with which they are concerned: ecological, economic, agricultural, and cultural. Their great evil originates in the assumption that all the world may safely be subjected to the desires and controls of a centralizing intelligence. This is what then Secretary of Agriculture Clayton Yeutter meant by his phrase, "international harmonization." But there is a world of difference between the harmonies that may be made between people and their neighbors, or between people and their land, and an "international harmonization" that can only be made by the imposition of a tyrannical idea by a few powerful people upon all the rest.

The world, in fact, is made up of an immense diversity of countries, regions, ecosystems, climates, soils, societies and economies so various as to bewilder and frustrate the ambitions of centralizing power—and only this can explain the attempt to force the world's natural and inevitable diversity into a legal uniformity. But anyone who is interested in economic and ecological justice will see immediately that justice requires not international uniformity but international generosity toward local diversity.

Anyone who is interested in solving, rather than profiting from, the problems of food will see that, in the long run, the safest food supply is a local food supply, not a supply that is dependent on international trade. Nations, and regions within nations, must be left free—and should be encouraged—to develop the local food economies that best suit local needs and conditions. It is foolish to jeopardize this most necessary freedom and diversity for the sake of an economic idea.

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*Wendell Berry, well-known author on ecology, lives at Lanes Landing Farm, Port Royal, KY 40058.*



## Creativity and Sharing in Community

COMMUNITY SERVICE 1993 CONFERENCE

"Creativity and Sharing in Community" is the theme of our fall conference to be held October 22nd to 24th in Yellow Springs at the Outdoor Education Center in the Glen. The title reflects the participatory nature of this year's gathering where we hope those who attend will share their own creative ideas in living in community.

Resource people this year will be William Alexander from California, a Light Living consultant for the Institute for Food and Development Policy and principal investigator for Earthwatch Expeditions; Walter Tulecke, former professor of biology at Antioch College where he also taught classes on botany and nutrition; Meskerem Brown, resident of Yellow Springs, who came from Ethiopia to attend college in California and who is now married and the mother of two children; and Ernest Morgan, co-founder of the Antioch Publishing Company in Yellow Springs and the Arthur Morgan Junior High School in Celo, North Carolina.

William Alexander, who has spent many years in the very unusual state of Kerala, India, will give the keynote talk Friday night on "Efficient Use of Resources: Lessons From the Third World." His workshop on Saturday will be on "Teaching Necessary Conditions for Human Survival."

Walt Tulecke will lead a workshop on "Food, Nutrition and Tree Grafting," and Meski Brown one on "Making Toys from Discarded Materials," called by some people "trash." Ernest Morgan will lead one on "Taking Opportunities as They Occur."

Walt Tulecke suggested our lead article in this issue, "The Next Great Turning" by Robert Gilman (slightly reduced for space) is excellent reading material in preparation for our conference.

A brochure giving more information about schedule and costs will be sent out in the summer. Please save the dates of October 22-24 and plan to join us at that time.

## Book Review

THE SOUL OF ECONOMIES by Denise Breton and Christopher Largent. Idea House Publishing Company, Wilmington, DE. 1991; 366 pp, soft cover. Available from Community Service for \$17.95 postpaid.

*Paul O'Keefe Buterbaugh*

The world is a mess and we can't transform it, but we can transform our views on it, thus providing an opening for change. The authors of this book teach philosophy at the University of Delaware—courses on logic, the Bible, Eastern and Western religion. The authors put spirituality back into considerations of economic benefits. They are saying that spiritual evolution can lead economies to a balance providing goods to the whole community without the dislocations caused by the current system. They would change the current economic model of one based on scarcity to one based on creativity drawn from spiritual sources.

The authors assert that all of us control our economic system—that economic systems are not the result of natural forces like earthquakes and floods. They say we are just too distracted to recognize that we actively now take part in the creation of our economies. We are too bewildered, they say, by our daily tasks to give thought to our ability to create an alternative to the greed/scarcity model with which we now live. Most of us accept that there are limited resources that will some day be exhausted. In the meantime, we accept that the greedy and powerful in governments and private monopolies will war over the loot until the end of time, or until the end of resources, whichever comes first. This familiar scenario is most often challenged by those who believe in reduced consumption, simple living, and those recognizing the carrying capacity of the earth.

While the authors are not supportive of a culture of consumption, they propose that management of resources is more important than conservation. When speaking of "management" the authors include and give prime consideration to knowledge and creativity. Our knowledge of the sun and wind, they say, combined with creative thought

and spiritual action would make for an improved system of power creation without the fatalities arising from the greed/scarcity model.

How do we get so creative? How do we get the greedy to give up the greed/scarcity model? How do people get from powerlessness to having power? Since we support the present system with our acceptance of existing economic thought, we can change the system through changing our philosophy of what economies are all about. Philosophies, they would say, created acceptance, then rejection of slavery, Nazism, Communism, etcetera. Why then not accept community of the whole, and creativity over greed and scarcity?

"What we've heard since Plato's time is hitting home: we live in community, and the community's workings affect us. We can't be healthy if the community is sick, just as the community can't be healthy if we're all sick. The challenges of the '90's concern not just us as individuals but more the political, education, and economic systems in which we live."

In evolving our philosophies to create a healthy community, the authors call on the use of methods they discovered in some of the basic teaching in Western religion: the Bible's days of creation, the Commandments, Beatitudes and the Lord's Prayer. In these teachings they find new assumptions that direct us toward new strategies to liberate our economic thinking and spiritual empowerment.

Breton and Largent have provided us with a very different view of economies, but more, they remind us that we need not accept current economic thinking, and that how we think about something forms the reality of it. They have written this book with some humor, and a sprinkling of philosophic and religious thought extending from past centuries and all parts of the world. In closing the book the authors refer the reader to other books containing creative thought on our world as it evolves.

The force of our experience is telling us that the greed scarcity model is not working for the majority of earth dwellers and the sooner we start being creative about alternatives, the better off we will be.



# Commentary

## COMMUNITY, DENSITY AND THE FUTURE

by *Griscom Morgan and Doug Buyers*

Leading world authorities report that it is possible for human beings to lose their capacity to reproduce after a few generations of living in the high-population densities of large cities. The long-term fatal effect of a few generations of large city living hides the outcome of the rural population explosion. The same effect exists in high density living in big educational institutions, consolidated schools and universities.

The effect is known to result due to the nuclear radiation that all species of animal radiate. This radiation exists to aid animal ability to relate to other members of the same species. Too much or too little radiation will, in a few generations, impair their capacity to reproduce.

Arthur Morgan reported this as one of the greatest threats to the future of civilization. The opinion at a meeting on the subject of population called by the American Association for the Advancement of Science, and the study conducted by Arthur E. Morgan while on the University Commission of India, were unanimous in the decision that large city populations do not reproduce themselves.

Two noted exceptions to this reproductive pattern were discovered. A minority group in Madura, India, the Sursahtras, and an individual family found by a British sociologist in an Austrian city. The family owned the city hotel for hundreds of years. A distinctive feature of this exception was that no son of the family was allowed to inherit the inn unless he married a peasant girl. The Sursahtras of India also had exceptional requirements in their practices. These practices enabled them to live free from the pattern of the urban majority. This made possible continued survival in that environment. Where these requirements were given up, the situations experienced over time led to their dying out.

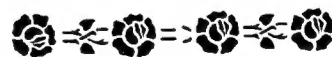
The population explosion that fills the cities to such great densities is a result of an economy that

depends on unemployment to avoid inflation. The unemployed have more than three times as many children as the employed. The concentration of wealth in the hands of those who give their lives to making money was found to give those in the suburbs of the metropolises two thirds of the nation's surplus income. The wealthy were found to be characterized by having only one, or no children per family.

If competent working people are to have healthy lives and families, they need to live in small communities in which their families can live in fellowship. Professor Zimmerman's major study of successful families (Zimmerman/Cervantes, "Successful American Families") found that the most universal characteristic of those that succeed was their living in small fellowships of families, whether in cities or not.

This requires that the families have land to live on. If we are to have healthy small communities of working class families, they must have small tracts of land per house with land available for productive common use, septic systems, and a natural environment. The practice now prevailing, with most large land holdings being in the hands of the wealthy, leaves the common folk crowded in the large cities. For this reason we need land trusts that let each family have a half-acre or more for a house. Simultaneously land for common use outlying the living quarters can be under trust for shared life and environment. At present rural requirements by local township trustees require one to five acres per family. This makes suburban development unaffordable to the poor and working class, forcing them to crowd into the cities. The land trust with its capacity to hold surplus land in common use makes possible healthy living for many rather than just the privileged few.

The hope for the future lies in a high order of people building a competent life away from the dense urban centers and suburban environments. This requires change in schools, colleges, the economy, attitude and culture, thereby reclaiming for the future the genius of small community and moderate-size city living.



## Readers Write

### ABOUT WANTING CORRESPONDENTS

I have become very interested lately in opportunities to work with our state prison system on vocational and rehabilitation efforts. I wonder if any of your readers know of new programs which engage men in the occupations which will be needed in the future—sustainable agriculture, environmentally conscious architecture and construction, alternative forms of water use, purification and management, and different aspects of developing and maintaining viable "small community?" It would be of great interest value for me to correspond with anyone who shares these interests and has ideas and resources up their sleeve!

*Virginia Mary Osborn, Rudolf Steiner Fellowship Community, 241 Highway Hollow Road, Spring Valley, NY 10977*

### ABOUT ERNEST MORGAN'S "RESTRUCTURING THE ECONOMY"

The Newsletter of March-April 1993 impressed us so much as a summary of major principles of Alternate Economy and Alternate Culture that we should like to purchase forty copies of it for enclosure with our next issue of "Thoughts."

*Mother Earth College, 3 The Pines, 100 Bain Ave., Riverdale, Toronto, Ont. Canada M4K1E8*

I'm still community hunting. Found E. M.'s article on economy very thought provoking. Will any politician be so bold as to embrace a different economic paradigm?

*Ruth Zalph, 343 Seville-O, Delray Beach, FL 33446*

## Announcements

### CLAIRE HUCHET-BISHOP

Word has come of the March 11 death in Paris of Claire Huchet-Bishop, 95, longtime friend of Arthur Morgan and Community Service. She made several visits in Yellow Springs, lecturing

at Antioch College and speaking at conferences on the Small Community.

After World War II she resumed visits to France to visit family and study movements of renewal among Catholic and Protestant groups (reported in her book "France Alive"). Her book "All Things Common" described "communities of work" that had arisen during and after the war in France and Switzerland. These groups were producers' co-ops, organized by workers, artists, dairy farmers etc. They stressed elements of community in management, in education of members and their families, and together made up a communitarian movement that lasted for several decades.

Claire Bishop's major interest during more than 30 years was in working to eliminate expressions of anti-Semitism in church teaching and practices.

### INTERNATIONAL CELEBRATION OF COMMUNITY, AUGUST 26-31

The Fellowship for Intentional Community holds its "International Celebration of Community" on August 26-31 at the Evergreen State College in Olympia, WA. This event brings together over 1,000 people to share information and experience from intentional communities, co-operatives, co-housing groups, and eco-village developments across the country and the world.

The program includes over 125 workshops and panels, children's program, commercial and education booths and an outdoor eco-village demonstration site. Some topics are: community building, appropriate technology, land stewardship/land trusts, innovative housing, communication, group process/organizational structure, and community economics. For more information contact Fellowship for Intentional Community, Box 814, Langley, WA 98260; 206/221-3064.

### PERMACULTURE IN YOUR BACKYARD, SEPT 17-30

"Permaculture in Your Backyard" is a 14-day certification course in permaculture design. Held at Michaela Farm of the Sisters of St. Francis, Oldenburg, IN, September 17-30. Permaculture uses ecology as the basis for designing integrated sys-

tems of food production, housing, technology, and community development that are possible to implement in the smallest practical area. Program cost is \$525-625, sliding scale. For more information contact Mary Meyer, Michaela Farm, Sisters of St. Francis, Oldenburg, IN 47036; 812-933-0260 or 513-677-7165.

#### NATIONAL LAND TRUST RALLY, SEPT.30-OCT.2

The Land Trust Alliance's National Land Trust Rally will be held September 30-October 2 at Big Sky, Montana. It is the largest land conservation conference in the country and is the only national conference about land trusts. The program includes speakers and seminars on such subjects as conservation strategies and stewardship; fund-raising and public relations; legal, tax, and technical topics; and nonprofit management.

Registration cost for LTA sponsors and professional associates is \$175; all others \$250. Lodging starts at \$35 per person for doubles and triples and \$60 for singles. For more information contact Land Trust Alliance, 900 Seventeenth Street, NW #410, Washington, DC 20006-2501.



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Membership is a means of supporting and sharing the work of Community Service. The Basic \$25 annual membership contribution includes a subscription to our bimonthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U. S. currency.

#### **Have Your Friends Seen The Newsletter?**

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. If you wish specific issues sent, please send \$1 per copy.

#### **Editor's Note**

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

#### **Editor's Note #2**

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

#### **Address Change**

If there is an error on your mailing label, or you are moving, please send the old label and any corrections to us. It increases our cost greatly if the Post Office notifies us of moves, and you will not receive your newsletter promptly.

#### **Consultation**

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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*You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 8/93. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.*

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